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THE PSYCHOLOGICAL AND THE EDUCATIONAL SIGNIFICANCE OF CLUES.

By

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Part 1

The Universal Characteristics which Make the Club Imperative

Introduction

The purpose of this paper will be, first, to present the psychological bases of the club by showing that there are certain inherent characteristics in animal and human life which make the club imperative, and second, to present practical results and future possibilities of group activity by showing its purposes and results. First there are the universal characteristics, gregariousness, sociability and imitation or suggestibility, which extend from the lower animal life through childhood, adolescence and on into manhood. Then there are the adolescent traits which foster the club and which in turn are developed by it. For example, the growth of altruism calls for group activity and in turn group activity necessitates altruism, even though it be a narrow type only reaching to members of the group.

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1. Note: In this paper the club will be defined as any organized activity used for the promotion of any common interest as well as the more closely organized unit usually thought of as the club. This will include such groups as athletic associations as well as the better organized literary societies.

Chapter 1

Gregariousness

First, let us consider the instinct of gregariousness. By this is meant the tendency to seek and remain with those of one's kind and feel a great discomfort to be separated from them. The general rule is, the larger the herd, crowd or society in which an individual finds himself, the more completely is the desire satisfied. "The blind impulse of the gregarious animal to seek others of his kind, whenever one of his other instincts is excited, becomes in us the desire of seeing ourselves surrounded by others who share our emotions, and it is apt to become directed to seeking the sympathetic response of some one person in whom we are sure of finding it, and then having become habitually directed to that person, it finds a more certain and complete and detailed satisfaction than is possible if it remains unspecialized."¹ Man responds with discomfort to the absence of human beings, and by a positive satisfaction to their presence, not only in allowing various desirable activities which need a human associate as their actual stimulus, but also in the mere fact that he is there. A child, for instance, likes to feel

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1. McDougall, W. Social Psychology, p. 173.

2. The Social Psychology of Personality and its Bearing on Moral Education, Am.J.Soc. S. 43-4: 1717-18.

the presence of some one, especially its mother. Children will seek play-mates even if they must run away to find them or create them from their imagination. MacDougall says, "In civilized communities we may see evidences of the operation of this instinct on every hand. In cities it is the normal recreation to walk up and down the street where the throng is densest."³ In some cities it is the custom on Saturday nights for practically the whole population, including that from the surrounding country, to go to the main part of the city, wander up and down the streets, go through the stores when hundreds of them never expect to buy anything. During her high school days the writer lived in a Middle-Western city of 12,000 population. Here the streets have been crowded on Saturday nights, week after week. People were merely window-chopping or making their way through crowded stores, just looking, many of them with no intentions of making purchases. Many would see no one they knew. They were there for the sake of the crowd. "For all but a few exceptional and generally highly cultivated persons, the one essential condition for recreation is the being ⁴see of a crowd." People line the streets for hours waiting for a parade to pass by or for a man of distinction to pass.

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3. MacDougall, W. Social Psychology, p. 58.

4. MacDougall, W. Social Psychology, p. 59.

before them. It is this same instinct on a higher plane that brings tens of thousands to foot ball games and athletic meets. Crowds of this nature exert a greater fascination and afford a more complete satisfaction to the gregarious instinct than the more aimless crowd of the streets, because all their members are simultaneously interested in the same objects; they are all stirred by the same emotions; they all shout and applaud together. It would be absurd to think that merely the individual interest in the game brings such crowds together.⁵ How many would go in the first place if each had to go alone, or if each had to sit where he could see nothing but the game? Thousands of people travel for miles to a Fourth of July celebration and trudge all day in the heat and dust, when the celebration consists of nothing more than red lemonade, whistles and the crowd. Intellectual people say when they are in a crowd, that they are studying the life of the people, but they are really satisfying their gregarious instincts.

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Trotter distinguishes three types of gregariousness: The aggressive type of the wolf, the defensive type of the sheep, and the socialized gregariousness of the bee. Human

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5. W. Dill, W. Social Psychology, p. 88.

6. The Social Psychology of Morality and its Bearing on Moral Education, Am. J. Soc. 23: 485.

societies are mainly of the first and third types. Germany represents the wolf type, while England more nearly resembles the bee. The strength and morale of the ravenous type depends upon a policy of continued aggression. This type can not work and wait so well in the face of reverses as can the socialized type. Within the group there is a seriousness of manner and a slavish submission to authority, as contrasted with the cheerfulness and greater individual freedom of the socialized type. Aggressively gregarious animals, like the dog, profit more by the whip than do animals of other gregarious types, like the horse. This is a significant fact in dealing with adolescents who are developing into the socialized type of gregariousness. The aggressive group seems to be more efficient at first but in the long run the socialized type with more individual freedom has greater efficiency. This too, is important when we think of the gang and the club. Boys of a gang think their aggressiveness is laudable, but this can be turned to civilized gregariousness in the form of a supervised gang or club and will be more efficient, both as concerns immediate character saving and final social saving.

Chapter 11

Sociability

The fact that human beings are gregarious does not necessarily make them co-operative or sociable. Crowds are composed of people of various types, many of them would not successfully join in a co-operative work. Ordinarily, however, there is an instinctive tendency to co-operate with the group in its aims and activities. There is a tacit vote for the benefit of the group, which no doubt originally arose from the necessity of self preservation through group activity. In a word, there is now an instinctive altruism as much as there is an instinctive selfishness. "Man is altruistic, because he must be, not because reason recommends it."⁷ With altruistic endeavor or work in a common cause with similar activities, sociability, which is the prime factor in the club, is developed. At the basis of sociability, of course is the gregarious instinct. Sociability might be termed co-operative or socialized gregariousness. In sociability there is that fundamental desire to be appreciated.⁸ Nothing is worse than to be ignored completely. We see this illustrated in the displeasure which comes to some people when those they know have missed the list;

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7. The Social Psychology of Morality and its Bearing on Moral Education, Am. J. 3 : 471.

8. The Psychology of the Club, L. J. Hartson, Pol. Sci. 19: 157-66.

to them on the street, perhaps, purposely, but more likely unintentionally. Again to have no one to listen to what we have to say or ever say anything to us would be unendurable. Probably the worst form of absence of sociability is ill-tidely homesickness. In this state a person may be in a crowd and enjoying it as such, but at the same time he sick at heart for home and those of his kind. Oh, in all the vast crowd if he could only see a single face that he knew, or even resembled some one he knew!

Sociability includes gregariousness plus "consciousness of kind". The application of the instinct, "consciousness of kind" may be narrow or broad, according to our interests. It may include all races, taking as the type a human being or exclude all except our particular nationality. It is felt in different social classes, among people of the same interests, the same profession and the like. For example, a girl upon leaving a university recently, went to a writer's club in New York City, and for the first time in her life she said she felt as if she were in her element, and consequently she was never happier. Again, the effect of "consciousness of kind" is aptly illustrated in the foreign quarters of our cities. It is only natural that foreigners should seek those of like nationality, those with the same traditions and interests as they. We would

is the same thing if we were to go to China. Our gregarious instinct would not die because we were transplanted to another continent. People who are continually away from home, constantly find themselves looking for someone whom they might know and nothing gives them such delight as to meet such a one. The numerous organizations of state clubs, alumni associations of various schools, the American University Union in Paris, the Yacht Club on the Rhine, and the like are all based primarily on the instinct of sociability or more definitely "consciousness of kind". True sociability involves common interests of some sort. They may be nothing more than state ties; they may be university ties; they may be interests that have developed because of service and sacrifice together. The interests developed in such a way are the foundation of the truest sociability or deepest "consciousness of kind". MacDougal says, "All this is the working of the gregarious impulse operating at a high level of mental life in conjunction with other impulses. In human beings the instinct operates most powerfully in relation to and receives the highest degree of satisfaction from the presence of the human beings who most closely resemble the individual, those who behave in like manner, and respond to the same situation with similar emotions." Again, MacDougal

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W. MacDougal, W. Social Psychology, p. 227.

says, "We desire intercommunication of experiences, if not reciprocity of thought and feeling." ¹⁰ The new psychology gives great prominence to the social factor in accounting for the contents of the mind. "It insists," says Rose, "that without interaction with other minds the psychic development of the child would be arrested at a stage not far above idiosyncrasy." ¹¹ Such interaction arises from the suggestibility of human nature. Such a tendency is a normal instinctive one, which is associated with gregariousness.

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1. The Psychology of the Child, L.D. Hartson, Ed. 22.

10: 345.

11. Rose, E.A. Social Psychology, p.11.

Chapter 111

Suggestibility

"Suggestibility is a peculiar sensitiveness to the behavior and call of the herd, developed by natural selection because of its value in enforcing co-operation and homogeneity. In man it appears as a tendency to accept instinctively without question and in the face of either egoistic impulses or individual experience to the contrary any beliefs or impulses to act which come with the voice of the herd."¹² All the forces which act upon us from without have their influence upon consequent action. We learn to take shape easily but we readily lose their shape when counter suggestions come. Many people think they make up their own minds when in fact they have them made up for them by some influential associate or by the person who has talked with them last. This story illustrates the point. Certain Indians in South America upon being asked if they wanted to be Christians, would all rise in a body, but later counter suggestions outweighed those of the minister who was out of sight. It is through suggestion that people imitate others. Children see adults working together doing certain things; they see different types of organizations, secret societies, those with elaborate ritual and ceremonies; they hear of lodges with their

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12. The Social Psychology of Morality and its Bearing on Moral Education, Am.J. Soc. 23: 435.

imitations and they proceed to act on the suggestions received. This tendency or the influence of suggestion is another powerful force working to produce organizations. The power of suggestion has been illustrated remarkably well recently by the formation of hundreds of "Overalls Clubs". People acted upon the suggestion evilly without thinking that for everyone to wear gingham and overalls would mean an immense shortage and subsequent higher prices of denim. During the war, too, German spies likewise got into some of the later camps in California and by giving the foreigners information which they had little chance of refuting, stirred up much trouble. A loosely organized crowd of non-organized crowd acts nearly altogether from the suggestions of leaders. This is seen in the lynchings of the South. Many school pranks are due to the same impulse. Last year in a high school some were convinced that it would be "sporting" to have a picnic on April Fool's Day. Accordingly every one left school except three girls who had also left the building along with the rest, but soon returned. Number one students and quiet pupils who never would have done such a thing alone, readily went with the crowd. All people who suggest this or that are of more or less degree. To can readily see that those who are the least susceptible will be the strong and wise if it is those who will not change their minds with every wind or those who

are below normal intelligence. Since children and uneducated people exercise little control over the responses to suggestions, it is of the utmost importance what suggestions enter their minds. This, again, is an important feature in organization work. Just as suggestion leads to the formation of clubs, group activities under proper leadership tend to strengthen character, resulting in a better control over harmful suggestions.

A Universal Characteristic of Human Society that demands the Club.

Chapter IV

Deliberation

In adult society, organizations are sometimes formed after thoughtful consideration of what can be done by such and such a union. The people have a definite ulterior purpose in mind which is more important than their immediate activities. Social settlements exist for the purpose of character building. Their immediate work in the form of programs, sewing circles, mending societies and so on must come before their ideal is reached. Clubs are organized deliberately for the purpose of general improvement of the city. Adults form such organizations both for themselves and for those younger than they, as a natural means of getting the best results. Ross says that "no communities could last, save those held together by social pleasure or the necessity for co-operation. National characteristics would not arise and strife would be the rule outside the group of men subject to the same area of characterization ----." "Social competency and individual competency are made possible by the moulding of the ordinary person by his social environment, and the moulding

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of the social environment by the extraordinary person."¹⁴ Influence, of course, results without any definite organization, but with organization, it is stronger in either a negative or positive direction.

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Conclusions for Part I

From the preceding discussion we see how instinctive it is for human beings to form into groups. We realize how essential it is that there should be association both for the good of the individual and the social whole. We see that the fundamental instincts of gregariousness, the more complex one of sociability and suggestibility or instinct of imitation and later the necessity for deliberate action are the universal basic principles which make the club imperative. The head control instincts among which are gregariousness, sociability and suggestibility are "the social forces by which customs are organized, conserved, enforced and standards of morality come to be approved."¹⁵ Since these things are true, it is not a question of whether we shall have group activities, but, what kind shall we have?

The following observations are more specifically with the

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14. Ross, E.A. Social Psychology, Ch. 1, p. 2.

15. The Social Psychology of Morality and its Bearing on Moral Education, Am. J. Soc. 23: 481.

adolescent to life which can only receive their fullest development through group activity and in many cases would not even grow without such intercommunication as group action gives.

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Part 11

Adolescent Characteristics

Introduction

General Statement of Adolescent Changes

With the approach of adolescence, the boy and girl enter a new cycle of life, a most important period for it is productive of the greatest good and also accompanied by grave dangers. From twelve to sixteen, the years of early adolescence, it seems that everything happens at once. Increased physical growth comes with its accompanying awkwardness, and the necessity of increased physical activity, which is often repressed. Sex connections which qualifies the whole behavior arises. "Each sex feels itself rated by the other and the approval of a larger and more adult environment is sought."¹ The presence and the new consciousness of the other sex and of adults greatly stimulated as well as repressed. The activities of adolescence have a social significance which is in part due to the consciousness of sex. There are men and women whose manners, bearing, voice and whole nature undergo immediate and sudden transformation in the presence of the other sex. Each should thus be inclined to be, to think, and feel his or her best, and thus, each both supplements and

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complements and helps to make the other." ² The result of all this development, however, is that there is an exaggerated self-consciousness which may be expressed by bashfulness, showing off, or affectation according to temperament and environment.

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1. Hall, G. F. Adolescence, 1, Ch. 111.

Chapter 1

Opposition to Restraint

Again, psychic disturbances take place during the period. The adolescent is very sensitive. "Flattery is never so liable to cause conceit, and a dualized hypocritical life, while courage, decision or failure that suggest inferiority are never so discouraging or so liable to leave a permanent mark."³ In early adolescence boys and girls, and especially boys, rebel against restraint. They want to test their powers. They are rebellious and want to leave home. A girl once said that she wanted to leave home, and if she could not do it in the church which she then attended, she would go some place where she could. The spirit of adolescents is to do, to live intensely. They think they can make a living in the world alone. To themselves they are self-sufficient. Note the case of a boy of thirteen who was especially strong-headed and self-assertive. He had become so independent that he felt as if he wanted no one even to buy for him clothes. He had earned money and could get along in the world alone, so he thought, without assistance from the rest of the family. Children think they can leave home and thus be free to do as they please. Truancy is highest during the adolescent period. Delinquency increases. Criminal statistics in all civilized countries show a marked increase of crime

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3. Hall, G. F. Adolescence, 11: 333.

from twelve to fourteen, and that the increase continues for a number of years. It is during this plastic period that most first commitments are made and most vicious careers are begun. Reports also show that juvenile delinquency seems to be everywhere increasing and that crime is more and more premeditated.⁴ A study of 3,012 secondary students showed that 70 per cent were judged good at eleven years of age, 54 per cent at fourteen and 74 per cent at eighteen.⁵ This shows the plasticity of adolescence. Ages at which certain crimes are at their height are as follows: Truancy, 13; incorrigibility, 14; petty larceny, vagrancy and disorderly conduct, 15; larceny, burglary and public intoxication, 16; fornication, 17. Few girls, like boys go through an intensive trying out period. They accept standards of society more readily. Boys want the approval of their crowd. The extent and nature of juvenile crimes show the extreme difficulty which youth finds in making adjustments to his environment. So far as the law recognizes it, crime often begins at the outcrop of the vigorous instinct which the requirements of many schools intensify. If this instinct of "individualism" or striking out for one's self is not normally developed

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4. Hall, E. T. Adolescence, 1, Ch V.

5. Giles, F. W. "Adolescent Moral Delinquency and the Attainment of Social Values", School Review 35: 432.

and properly sublimated, it persists into adult life in the form of gipsies, globe trotters, vagabonds, rovers, and those in whom the home-making instinct is lying out. These would rather rove than settle in a permanent home. If they do get married, they are continually moving from place to place, always thinking they can better their conditions, but the betterment is to them always a few days farther on. Thus they travel and often prove a menace to the communities through which they pass, as well as to their own welfare.

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C. Hall, G. S. Adolescence, 11: 174

Chapter 11

Social Attitudes

hero-shipping
od. In the early adolescence, the real heroic period, but extends
on into later adolescence or the more variable period from
sixteen to twenty-three. "Nothing is more characteristic of
adolescence," says Fats Damon, "than longing to be like a hero."²
"In adolescence the boy longs for comradeship which he can find
in the hero; therefore he efforts his parents and even his school
to follow and transform ideas and ideals into things and objects;
the golden dreams of boyhood into the worthy deeds of adulthood."³
Boys' heroes are physical heroes. They respect power, strength,
real-located men who accomplish things according to their ideas
of excellence. Boys' heroes are always older men, never
women, for they need men of strong personalities as companions.
In an investigation made by Sanford Bell⁴ of 437 males, and 432
females, he found that fourteen in girls and sixteen in boys
are the ages in which the most good was felt to be done by their
teachers. Significant in this investigation, also, is the fact that

four-fifths of the men and one-half of the women received the most good from men. Alexander says,¹⁰ "Give a boy the right here and you have done the greatest thing you can do for him. Bring him under the personal influence of an older man whom he can admire and follow and he will grow like him as inevitably as the flower grows toward the sun."

develop- Adolescence is the period of doubt and wonder, a period
of al- of great plasticity of mind, and a high degree of emotionism,
sm. a period of great susceptibility to religious influences and the development of will power. "In late adolescence, 16-24, is the time when he changes from egoism to altruism. It is the normal time for him to become God-centered."¹¹ Before, he is interested in his own happiness, now he is devoted to others, especially in self-sacrificing causes. He can be lead to devote his life for the good of others now better than at any other period. Now he has visionary plans to reform the world. Things seem to move so slowly. Only if he could get hold, how smoothly affairs would go! "If the habit of altruistic endeavor is hitched to the instinct at this time, it becomes permanent and if we fail to hitch it, it is almost impossible, if not altogether so, to establish it later on."¹²

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1. Alexander, J. L. Boy Training, p. 114.

11. Ibid. p. 115.

12. Ibid. p. 117.

he impor- It is now during this period of unselfishness and reach-
ance of
riend- ing out for a wider world that deep and lasting friendships
hip. are made. It is the special time for the beginning of ideals.
Of especial interest in this field are the studies made by
E. G. Lancaster, Burnham and Thornlike. Likewise the investi-
gation concerning friendship which follows shows the same re-
sults on a smaller scale. In the Lancaster and Burnham study,
out of 186, 81 male and 55 female wanted to lead at puberty,
3 male and 31 female preferred to follow. Seventy-five per
cent of adolescents seek the companionship of those consider-
ably younger or older than themselves. Two-thirds of the re-
ports show that they seek friends older than themselves. Of
192, 93 said that friendships were deeper in this period while
only four said that they were not. Of 285, 214 were more un-
selfish. Of 149, 143 had impulses to reform. Religious and
missionary impulses were very strong. Other results of ques-
tions touching upon changes of adolescence follow:¹³

Senses. Of 225, 197 had keener senses with a wider range.

Literature. Of 525, 453 had a craze for reading.

Art and Music. Of 472, 361 experienced a new interest
in art. Of 556, 464 had a new desire for music.

Science. Of 321, 290 liked science.

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13. Burnham and Lancaster. Studies in "Adolescence"; E.K.
Cargan. Journal of Adolescence, 1: 61; Ped. Sem. 5: 31-1902.

Love of Nature. Of 742, 640 had a real love for some form of nature.

Solitude. Of 471, 307 were fond of solitude from 12 to 100.

Ideals. Of 172, 165 had ideals.

Language. Of 246, 262 report a dumb-bound feeling and some said it was exceedingly hard to tell the truth.

Future. Of 432, 369 had planned a future.

Restraint. Of 403, 153 found home less attractive and desired to strike out; of 291, 100 testified that parental influence declined, 131 that it did not; of 292, 100 wanted to leave school.

Morals and Habits. Of 526, 240 experienced sudden moral feeling of feeling of right and wrong.

Religion. Of 598, 518 reported new religious inclinations.

The results of the Thorndike study ¹⁴ which follow are based on the answers of sixty-six men, teachers or superintendents of schools.

Table 1

Frequencies of different years in ratings for "when was home most attractive?" and "when was home least attractive?"

	Most	Least	Balance favoring least attractive
10	5	4	-1
11 or 12	8	5	-3
13 or 14	4	6	+2
15 or 16	12	10	-2
17 or 18	9	8	-1
19 or 20	2	11	+9
21 or 22	1	7	+6
23 or 24	2	5	+3
25 or later	18	10	-8

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14. Thorndike, E. L. Magnitude and Rate of Alleged Changes at Adolescence. Ed. Review, 54: 140-147.

Table 11

Frequencies of different years in ratings for "when were friendships deepest?" and "when were friendships least deep?"

	Most	Least	Balance favoring Most Deep
10	0	12	-12
11 or 12	2	14	-12
13 or 14	3	7	-4
15 or 16	6	6	0
17 or 18	10	3	+7
19 or 20	17	4	+13
21 or 22	8	2	+6
23 or 24	5	2	+3
25 or later	13	11	+2

Table 111

Choices of epochs for reforming

	Most	Least	Balance favoring Most
10	1	14	-13
11 or 12	1	13	-12
13 or 14	0	6	-6
15 or 16	4	4	0
17 or 18	18	1	+17
19 or 20	9	1	+8
21 or 22	8	1	+7
23 or 24	1	3	-2
25 or later	19	18	+1

Table 1V

Composite for friendship, reform, missionary zeal, and love of solitude.

	Most	Least	Balance favoring Most
10	7	37	-74
11 or 12	6	38	-32
13 or 14	5	20	-15
15 or 16	30	21	+11
17 or 18	52	11	+41
19 or 20	57	13	+41
21 or 22	35	10	+15
23 or 24	12	11	+1
25 or later	53	76	-30

Of the twelve letters studied by Thornhill only interest in vacations, friendship, reforming zeal and love of solitude are especially characteristic of adolescence. The height for these is 16, 20, 19, and 22 years respectively. Deepest friendship is formed in college days from 19 to 20. Impulses to reform and preach along the religious line occur from 11 to 20, and for general uplifting from 17 to 20. The maximum of selfishness comes before adolescence, and that for unselfishness from 14 to 20. Three-fourths of the men put the date of vocational thought in the six years from 15 to 20 inclusive. Thornhill concludes with the statement that "the intellectual and

moral picture of the high school boy as breaking loose from home allegiance, full of vast enthusiasms, perplexed and tender in conscience, and the like is likely to prove truer of the college boy? ¹⁵ If this be true, then the necessity of worthwhile absorbing interests for the high school age, so that these may be carried over into college is evident. If, however, the children do not attend college, all the more should they have worthwhile interests which are suited to their physiological and psychological development during the high school age, for they will have less opportunity and in all probability less desire to acquire such interests later.

The data in the following tables on the influence of friends are the results of answers from twenty-one different people in various occupations. There are returns from college presidents, college instructors, high school teachers, ministers, home makers, newspaper writers, judges and lawyers from various parts of the United States. Many are the exact replies which are worth quotation, but the tables will have to tell the greater part of the story. One exact answer must suffice. One woman said, "I think the high school period was the time when friends had the most influence in determining my character. This was a time of long confidential, heart-to-heart chats on the way home

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15. Thornhille, E. L. Magnitude and Rate of Alleged Changes at Adolescence. Ed. Review, 54: 147.

from school, when the opinions of school chums outweighed home influences or any other. The possession of friends is to me the most vital element in happiness, and I can't say that this element has been more or less at different periods. It is a constant factor, just as great now as in my high school days." One glance at table V will show the importance of the high school and college periods, or the period of adolescence.

Table VI shows the social group in which the friends were formed, that had the most influence upon various ones. Notice the preponderance of the school influence in comparison with any other group. If we combine the school and church groups we have sixty-eight persons out of eighty-three saying that their friends who influenced them most were in these social groups. This is significant and it also places a great responsibility upon these two institutions in the training of adolescents.

Frequencies of different periods in ratings for "lasting friendships", "influence of friends in the choice of an occupation, the determination of character and upon general happiness".

Table V

Period	Most lasting	Occupation	Character	Happiness
Elementary	3	5	14	2
High School	21	24	25	2
College	31	44	25	11
After College	12	0	0	0
Elementary and High School	1	0	3	1
Elementary and Junior	1	0	4	1
High School and College	0	7	2	1
Graduate of college	2	0	1	0
College and later	12	0	7	1
No difference in periods	1	0	1	2
No influence in any period	0	7	0	0
Total	91	87	84	20

Frequencies of different social groups in ratings for friendship formation.

Table VI

Social group	Number in each group
School	39
Church	14
community	6
School and Church	15
School and community	5
Church and community	3
Professional group	1
All groups or no difference in groups	2
Total	83

There were fifty-nine out of eighty-seven who answered definitely concerning the social group in which their friends were formed. Some, however, included at least two groups while two could not distinguish any difference in any groups. One of these, a very prominent woman in an eastern university, said that she had always considered herself fortunate in having been in so many different circles, for she had always found worthy friends in each group. She closed by saying that she could not live without them. One included the school, community and later life in the social group in which the friends were made

that had the most influence on him; another a city club and his eight years in Congress; one, his fraternity and lodges, and another, school and his golf clubs.

develop- Adolescence is the natural time for the growth of religious motives, which are the only basis of a healthy moral nature. Aside from all relations to the future life, the religious emotion should be regarded as the most valuable of all for immediate results in character.¹⁶ There are then three cycles of especial susceptibility to such influences. About twelve year old children see others join the church, so through imitation they do likewise. At fourteen they have reached the stage characterized predominantly by emotionalism and thus are moved through their emotional experience to come into the church. Then at sixteen upon passing from the heroic period to the more reflective, conversions take place that are based on judgment rather than mere emotion. The latter are more effective and productive of good results.¹⁷

develop- One of the most characteristic features of adolescence is of the association in groups. Before ten children like to freely all life about them. Their play represents in miniature the adult

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16. Lancaster, E. S. Ped. Sem. 8: 61. "Psychology and Pedagogy of Adolescence".

17. Puller, Edwin. Your Boy and His Training, p. 68.

life of their environment. From ten to fourteen or fifteen, however, a new type of association comes into existence. Boys, more than girls, cease to imitate their elders' organizations and tend to form social units characterized by a lower plane of civilization where the strongest and boldest is leader. Girls form secret clubs, but are not so apt to hold together or are their activities so apt to become injurious to themselves and to others. Gangs are universal, that is, they federate all nationalities, while girls' organizations are more exclusive. Gangs engage in predatory activities, make raids, and sell their plunder. They fight, tent like policemen, smash windows, start bonfires and in fact revert toward the savage stage of civilization. Gangs have regular meeting places and names which suggest the nature of the organization. Such nomenclatures as Hell's kitchen gang, stable gang, chain gang, junk club, crook gang, and cave and cellar men are typical.¹

Dr. Sheldon's study¹² of 63 spontaneously organized gangs showed that one and one-half per cent were philanthropic; three and one half per cent had secret features; four and one-half per cent, social; four and one-fourth per cent devoted to

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18. Hall, G. S. Adolescence, 1: 63; 11: 396.

19. Gibson, H. W. Psychology, p. 86

literature, music or art; eight and one-half per cent, industrial; seventeen per cent predatory, including hunting, fighting, building, camping, and so on; and sixty-one per cent were athletic. Physical activity is the keynote of by far the larger number. If we group the industrial, with predatory and athletic, these make eighty-six and one-half per cent of the total.

The morale of an unsupervised gang is never so high as the individual morale of its constituents, while in a supervised gang it is higher."²⁰ Gangs also have a code of honor, the most important element of which is, that no one will "snitch" on another. One may confess as to himself, but he must not implicate others. "Psychologically considered this trait is a manifestation of loyalty gone wrong."²¹ It is as unwise as it is useless to attempt to stamp it out when it can be diverted into proper channels. The great mass of boy offenders are members of uncontrolled gangs; only seldom is there a member of a supervised one. This instinctive tendency to group gives a cue for reclamation. Supervised gangs provide means for juvenile reformation, as well as formation. They form the normal boy and reform the delinquent, while the

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20. Puller, Edwin. Your Boy and his Training, Ch. 12, p. 176

21. Ibid. p. 178.

unsupervised ones uniform both.²² Forbush says,²³ "This gang instinct is absolutely necessary for the proper social education of every boy. There is no other way -- whereby he must be saved from narrowness of mind, selfishness and self-conceit." We must recognize the psychological necessity for gangs. The question is not whether boys belong to gangs, but to what kind do they belong. Is it the Boy Scouts or the Dirty Dozen, the supervised or the unsupervised gang? If they are not provided with organizations which will satisfy the gang spirit they will be driven to unsupervised gangs, which are "schools for dishonesty, untruthfulness, bullying, profanity, unclean speech, disregard of personal and property rights of others, cigarette smoking and social immorality."²⁴ Hall says²⁵ that normally the gang instinct should be subordinated about twelve, else boys with confidence in their growing strength will commit crimes. These wilder instincts can now be transferred to athletic activities and here find harmless and beneficial outlet. We gain morality and self-control not through passivity, but through activity. We must practice certain controls to secure a final morality. We cannot suppress the gang instinct,

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22. Puller, Edwin. Your Boy and His Training, p. 172 ff.

23. Forbush, W. F. The Boy Problem, p. 84.

24. Puller, Edwin. Your Boy and His Training, p. 126.

25. Hall, G. S. Adolescence, 11: 396.

but we can direct it advantageously. Which shall we try to do?

Conclusions for Part II

To sum up, adolescence is characterized by increased physical development, with which comes a heightened self-consciousness, a desire to lead, resistance to restraint and desire for group life. The adolescent is a hero worshiper; he is expanding his horizon beyond self and becoming altruistic. He is emotional, and has ideals. He has a new interest in literature, nature and religion. He is desirous to reform and can be led to devote himself to true and worthy causes. Surely with all these changes taking place and new interests developing in the life of the adolescent, it means grave perils, but at the same time what possibilities if we but understand? If we can but save adolescents with moral stamina and rigorous initiative, so they will be able better to meet the multiplicity of conditions in our complex life, many of our adult problems will be nearer their solution. "Fey," says Alexander,³⁸ "who have had the advantage of enthusiastic college life are superior to those having no all absorbing enthusiastic activities during adolescence." This is also true of girls. Celebrations of football victories may do adolescents as much good

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38. Alexander, John L. Boy Training.

as a long period of study. If these outlets of energy are denied legitimate expression, then immoral gratification of desire is most likely to occur. The love of excitement is at no time stronger than in adolescence.²⁷ Since the incorrigible often seek the companionship of those younger because of their desire to lead and hold sway, it is very essential that the instincts which lead to incorrigibility and delinquency should be directed into proper channels. "Relaxation and even amusements can just as well be secured on a high educational plane. Recreation can be made to elevate tastes, spread knowledge and dignify ideals." "Just as gregarious animals are easiest tamed so the very gung instinct can be made to lead to good as well as bad."²⁸ The following pages will give practical conclusions and evidences of the value of the recognition of the psychology of childhood and adolescence, by showing the possibilities of group activities both for the conservation of the individual and for the best interests of society.

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27. Hall, G. F. Adolescence, 1: 352.

28. Hall, G. F. Adolescence, 11: 405.

Part III

The Educational Significance of Clubs

Chapter I

The Necessity for Group Activity among Adolescents

civilization. It is not difficult to realize that any modern progressive
without operation. De Garro¹ contrasts the social and non-social types of character
operation. in the following manner. The social type is represented
by an expanded personality, by a readiness to participate in
group activity, and by intensive action, while the non-social
type is self-centered; his individuality is contrived; he tries
to avoid group action, is analytic in his habits of thought and
is almost passive in regard to all the important things
that make up his own life and that of the nation. He tends to
mere contemplation and is satisfied with the enjoyment that
comes to himself. He is not stirred to do anything. With so-
ciety composed entirely of such individuals there could be no
progress.

social character. By what means can the necessary co-operation be brought,
namely nothing of other qualities as altruism, leadership and
loyalty, except through actual practice in group activity?

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1. De Garro, Charles. Social Aspects of Moral Education, in
National Herbart Society Year Book, 1897.

In developing these for the benefit of society, the school, in particular, has three functions to perform: First, the formation of right social ideals; second, the cultivation of adequate social dispositions and third, the formation of efficient social habits.³ The school or any other institution can not establish these important dispositions and habits except through action. There must be established the ingrained habit of moving toward the ideal conceived and desired."³ A person must not only have a pious wish for better things, but that wish must pass over into the work that he does. The school and church have abundant opportunity to use group activities which involve coordination and sacrifice of the individual to the group; activities which develop altruism and leadership; activities which direct the "wanderlust" and the hero-worshipping adolence into profitable channels. The strong individual insists upon being the whole game where it is the individual alone that counts, but in the group game, he forgets himself in organizing and directing the group. The weaker ones show in the group, when otherwise they would be overshadowed. Gibson points out⁴ that "action is one of the major laws of boyhood. The proper

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3. True, Ruth C. Boyhood and Adolescence. Russell Sage Foundation.

4. De Garro, Charles. Social Aspects of Moral Education, in National Herbart Society year Book, 1927.

5. Gibson, H. T. Psychology, p. 120.

field for morals or moral sentiment is voluntary human action. Unwilled action has no moral quality. Morality is a growth from within, rather than anything that can be put on from without. We become moral through practice." Since adolescence marks the beginning of team work, it is important that we recognize this in the training that we give in the home, school, church and other community institutions. The pedagogy of adolescence may be summed up in one sentence. "Inspire enthusiastic activity."⁵ This must be done in every phase of life if the adolescent, and especially the boy, is to be guided through the period safely. We must give adolescents something worth while to do, if we expect them to develop strong characters. Their nature is essentially katabolic and likewise the school, the church, and the community activities must call for real action, for adolescents will not be passive, that is, the majority of them will not. It, therefore, behooves society to provide means for the development of the best that is in the adolescent. Since the best does not deal with self, but the group, it is essential that emphasis should be placed upon group activities. "The highest activities for self are lower than those for the group. Group loyalty is the basis of the first dawn of love

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5. Alexander, John L. Your Boy and His Training, p. 126.

to city, country and humanity, and may I say to God also?" We must appeal for high activities if we want high qualities. The capacity for devotion, heroism, and self-sacrifice is not dead. It only needs an adequate objective demand. Look what co-operation came during the war. People were, then, working in a common cause which was objective enough. The effort put forth in Red Cross sales, sewing, Liberty Loans and so on was tremendous. People curtailed their consumption of needed articles. War gardens were numerous. War Saving and Thrift Stamp Societies brought habits of thrift to those who possessed the idea before only as a hazy word. One example of what group action can do comes from the School for Delinquent Girls at Ventura, California. During the war the girls practically forgot about themselves in an effort to furnish materials and save money. A War Saving Society of one hundred and twenty-nine members was organized. This was an astounding success. Girls no longer asked for talcum powder and hair ribbons. One example will show the hold this organization took upon the girls. During a period of two months after organization only \$11.79 was spent out of the pupils' fund, while the two previous months netted \$25.42.⁶ Would it be worth while to organize similar thrift clubs in normal communities? We can harness the enthusiasm and devotion of youth in civil life, as it has been done

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6. Third Biennial Report, California School for Girls, 1913-19.

in fact, if we make our demands parallel with the developmental interests of adolescence.

Chapter 11

Evidences of the Value of Group or Club Activities

Background public rea-sonal divi-s. Part 1 mentions the prevalence of delinquency during adolescence. The same qualities that make criminals, says Hall,⁷ are practically the same ones as those needed by successful men in honest walks of life. All that is needed is that they be guided in the right direction. For example, burglary necessitates a strong body, a cool head, presence of mind and high degree of courage, qualities that would be called good if used for a better cause. There is a very close relationship between delinquency and the lack of supervised group activities. In an investigation made at the Juvenile Detention Home in Chicago of one hundred and thirty-one girls ranging from twelve to eighteen years of age, only twenty-one had taken part in any games or sports. Among these were roller and ice skating, golf, swimming and tennis, all individualistic games. The superintendent said that efforts should be made to create an interest among girls for sports and games, calling for co-operative interest and less individualistic effort. The anti-social attitude of many delinquent girls could often be changed by encouraging or possibly requiring participation in organized social

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7. Hall, G. S. Adolescence, 1: 242.

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In cities where children are forced to the street to play, they soon begin to "beat the cop". A little later contempt for law and authority arises. Restraint causes objectionable gangs to form. Then comes their depredations and moral downfall. In Ohio between 1906 and 1914 the population of the entire state increased 11 per cent while there was an increase of 79 per cent in the total expense of crime, making eight and a half millions for such purposes in 1914.⁹ A social worker in 1910 made the following estimate of the chances of a boy going astray under modern conditions. He would have one chance in 340 of going to the penitentiary, one in 300 of being a tramp, one in thirteen of being a drunkard, and one in seventeen of being a vicious character.¹⁰ Statistics also show that 20 per cent of boys in American cities between ten and fifteen years of age are delinquent.¹¹ In 1904 there was an average monthly conviction of 1000 juveniles and 12,000 adults in the United States. When we realize that most habits are formed before twenty, we can get a glimpse of the meaning of such a number of adult criminals. It is significant that 85 per cent of the juveniles come from bad

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8. Editorial, Survey, 47: 620. Feb. 1, 1920. Delinquency and Team Play.

9. Haines, T. Increasing Cost of Crime in Ohio, in Ohio Board of Administration Publication, 1914-1918.

10. Gibson, H.W. Psychology, p. 237.

11. Travis, Thomas. The Young Malefactor, p. 196.

homes, and still more significant that 85 per cent of these were transformed into law-abiding respectable citizens after being given physical, mental and moral training at a reformatory or industrial school.¹³ Why should society wait to care for children until they require institutions to reform them?

Fully 50 per cent of juvenile offences can be classified as malicious mischief which is due to misdirected energy.¹³ According to A. T. Burns,¹⁴ study of playgrounds on the South Side of Chicago, two years after the small playground parks were opened, delinquency showed a 27 per cent decrease within a radius of a half mile of the parks and a success in probation work in non-return of delinquents to the court, which, if included, represents an actual reduction of delinquency of 44 per cent. In Cincinnati, Ohio, after the establishment of three playgrounds in a down town section, certain forms of delinquency waned immediately. The playground did more to lessen offenses than several juvenile courts or legal agencies.¹⁵ In 1906, 1748 children were legally brought before the juvenile court in Cincinnati and 410 were handled unofficially, making a total of 2,158 of which 1450 were delinquent. A year after the

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13. Stewart, A. H. American Bad Boys in the Making, p. 84.

14. Building Boyhood, p. 18. Compilation by Sunday School Times Company.

15. Ibid.

16. Weir, L. H. Playgrounds and Juvenile Delinquency. Playground 4: 37.

playground, there were 993 delinquent children before the court. Of course, we can not attribute all the decrease to the playgrounds but it is probable that a large per cent was due to these. Another instance of the value of play supervision is noted in Texas. "The Trinity Play Park in Dallas has done more during the past twelve months", says a writer in the Playground, "to diminish the number of juvenile crap shooters than the combined police force has been able to accomplish in the past ten years."-- The number of delinquents in the cotton mill district has been reduced more than 50 per cent during the past year, although there was an increase of over 9 per cent in the child population.¹⁶

and Sometimes we think of juvenile delinquency as merely a city problem, but reports from California do not substantiate this idea. Statistics¹⁷ based on a study of delinquent boys at the Whittier State School show that cities do not furnish a relatively large proportion of offenders. Instead small towns all rank to the number, while the open country sends a relatively less number than towns and cities. The comparative statistics follow:

1. City group 10,000 or more population = 53.3% of whole population.

City delinquent group = 52.1% of whole population.

The proportion of delinquent girls as reported by Dr. Ferrell is

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16. Weir, L. H. Playgrounds instead of Reform Schools. Playground, 4: 42. 1910-11.

17. Williams, Harold. Delinquency and Density of Population. Bulletin No. 4, Whittier State School. March, 1917.

practically the same as the above.

11 Town group 2,500-10,000 population = 9.5% of the whole population.

Delinquent town group = 15.2% of the whole population or nearly twice as large a proportion.

111 Rural group under 2,500 = 38.1% of the whole population.

Delinquent rural group = 26.5% of the whole population.

Reports show that suicide rates in small cities in the United States increased from 13.6 per 100,000 for the decade ending in 1910 to 19.3 for 1911.¹⁸ According to the recreation report of small towns in California only three towns of 2,500-4,500 population had supervised recreation the year round, and one in the summer. This work was carried on by private organizations, the agency in each locality reaching about 140 per day.¹⁹ A similar report is given in a recent investigation (page 88), which shows that of 105 small and medium sized towns of California, only two have any playground director. This, of course, does not mean that there is no private organization with supervised activities, but it probably does mean that there is no continuous and adequate program of recreation in the majority of small communities. In many parts of the United States in the country

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18. Editorial, Universal Recognition of Value of Play. Playground, 8: 314.

19. Editorial, Playground Director, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 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and rural communities, old forms of entertainment, husking bees, log rolling, and quilting parties have given way and often nothing beneficial has come to take their place. In 1912-13²⁰ a report came from a township in Davis County, Indiana that the last dance had been held seventeen years before, and the last social two years before. Another township reported the last picnic twelve years previous. A Missouri boy said his only recreation was prayer meeting. The social center has changed from the home to stores, pool rooms, dance halls and prior to prohibition, the saloon. The community centers which have been established in comparatively few places, and various forms of commercialized recreation largely take the place of the former home activities.

With the increase of leisure time, the recreation problem is increasing. Notice just a few figures²¹ from Michigan concerning the leisure available and the use that is made of it. It is estimated that five hours are the minimum of leisure time available per day for each individual. Counting on the basis of the population, this means that there are 14,050,965 hours or 1,624 years of leisure each day. Reports from one city show that the churches, the trees, picture shows, Y. M. and

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20. Eastman, F. E. Rural Recreation thru the Church. Playground, 6: 332 ff.

21. Ferris, Hon. Woodbridge W. (Gov. of Michigan) Michigan and the Recreation Movement. Playground, 10: 416. 1917

Y.W.C.A. used for good (if we can count all in that direction which is to be doubted) only 1,362 hours per week, while the saloon used 7,992 hours per week, making a total of 9,354 hours for good or bad as against twenty-nine years of leisure opportunity per day possessed by the city. Most of the children of the states are in communities under 2,500 and their recreational needs have not been adequately solved, and little thought is given to the question. The child has twelve active hours per day or 4,380 per year. He spends 800 in school, leaving a margin of 3,580 hours. Michigan invested \$31,381, 25.33 in one year for school purposes as against \$121,097 for education during leisure. "This," says the Governor, "is like a farmer cultivating only one side of his corn rows and expecting to save a crop."²²

It is appalling the amount of money that crime costs, to say nothing of the loss of character. When we know that there are 230,000 women²³ in this country who professionally invite lust and that the majority of them began their downward careers before twenty-one years of age, the need of supervised social activities is evident. Investigations of 1912-13 show²⁴ that

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22. Ferris, Hon. Woodbridge N. Michigan and the Recreation Movement. Playground, 10: 416-17.

23. Hall, G. S. Adolescence, 1: 373.

24. Coulter, E. F. The Children of the Shadow, p. 57. McTear, East and Company. 1917.

eleven hundred million dollars were spent in one year in the United States' penal institutions and as the result of crime. This was five hundred millions more than we spent in schools, churches, hospitals, colleges, and all forms of betterment. Seventy-one per cent of the inmates of penal institutions during a recent year were under twenty-one. Is it not high time that we were using some of these vast sums of money for prevention rather than punishment and reformation? Waiving the moral consideration, which is by far the most important, it requires no insight, whatever, to see that it is much more profitable to develop producers for the community than parasites.

Since authorities²⁵ claim that 99 per cent of the boys that go wrong need not have done so, if we had applied the simple laws of medical science, accepted and worked with things that interest boys, since constant activity is the keynote to their moral development, they must be given an opportunity for clean activity with their comrades. By noticing the following tables representing a survey of the Berkeley High School activities²⁶ for which no credit is given, we see a predominance on athletics and sports. The same evidence was obtained from a survey of the

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25. Alexander, J. L. Boy Training, Introduction, p. ii.

26. From survey made by officers of the Student Body of Berkeley High School, Berkeley, California, 1920, under the direction of the President, James Warren.

organizations of 105 small and medium sized and five large high schools in California. Sometimes the schools are criticized for placing so much emphasis upon athletics, but this is grand pedagogy, for adolescents demand activity. Ross says, ²⁷ "Physical health in itself makes for intellectual self-possession.---- There is a peculiar value in sports and athletic contests, for these produce moral as well as physical tone. The effort not to let the training, the over-ruling of the impulse to give up at moments of weariness or listless regret, the subordination of one's playing to the team work that gives another man the glory, plays that win applause, the keeping of one's temper and the high-mindedness, the self-restraint in victory and the love of the "game" which is in defeat ----, these triumphs of the will over impulse and suggestiveness to the triumph of the will over suggestion," and thus improve the moral stamina of our boys and girls.

of super-ri- Taking into consideration what has already been said, in addition to the fact that more delinquency occurs during the summer vacations than at other times of the year, the place is not for less athletics and sports, but for more, along with the increase of other group activities. We should have more supervised play, and for greater use of the school buildings for supervised recreation. The study of the statistics on the following page will show how beneficial supervised activities are.

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Boys and girls will accept the good if it is provided for them. They do it in high school, so will they do it outside. Every adolescent boy and girl should have an opportunity to belong to some worth while active organization. Fack has so much confidence in the efficacy of clubs that he thinks \$10,000,000 could be used in training club advisers who should have the use of schools and grounds after hours and evenings, conduct excursions, organize games and so forth, but who should avoid all direct teaching and book work. Such an institution could soon result in a marked increase of public morality and an increased demand for technical instruction, and the club leaders themselves would receive the best possible training for positions in politics and reform.

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W. F. Hall, G. C. Adolescence, 11: 417, note 1.

Table VII

The table shows the number of students participating in unsupervised school activities in Berkeley High School:

January - May 7, 1926.

Advisory Group	Students in Advisory	Students in activities	Percentage in activities
1	33	13	39
2	31	16	49
3	29	28	97
4	32	4	13
5	27	27	100
6	27	27	100
7	27	28	104
8	27	16	59
9	27	13	48
10	26	26	100
11	26	26	100
12	26	25	96
13	26	25	96
14	25	18	72
15	25	23	92
16	25	23	92
17	24	24	100
18	24	24	100
19	24	17	71

Table VII (continued)

Advisory groups	Students in advisory	Students in activities	Percentage in activities
20	34	10	41
31	34	10	41
23	34	3	35
23	23	23	100
24	23	23	100
25	22	22	92
26	23	21	91
27	23	20	87
22	23	18	78
29	33	16	69
30	33	15	65
31	33	14	60
32	23	14	60
33	23	9	39
34	33	6	20
35	22	22	100
36	22	22	100
37	22	22	100
38	22	11	50
39	21	17	80
40	31	13	77
41	31	14	67

Table VII (continued)

Advisory groups	Students in advisory	Students in activities	Percentage in activities
42	21	7	33
43	20	20	100
44	19	18	95
45	19	16	84
46	17	17	100
47	17	16	94
48	17	13	76
49	17	9	53
50	16	-	-
51	15	12	80
52	13	13	100
53	13	1	7
54	12	9	75
55	12	5	42
56	11	11	100
57	9	9	100
Total	1360	1024	

Table VIII

Activities of Berkeley High School for which no credit is given.

Organizations	Number of students participating
Athletics and sports	760
Rifle	111
Vauleville	97
Student Body Officers	
Girls' Council	66
Board of Control	
Dramatics or plays	50
Dispensary work	49
Day nursery	46
Forum	44
Publications	30
Dancing	17
Girls' Improvement Committee	8
Thrift and War Saving Committees	5
Music composers	4
Art and Photo Staffs	4
Essay Contest	3
Photographers	2

In addition to the activities mentioned above, students participated in inter-advisory athletic contests and have an athletic organization called "The Big E Society". The above

figures do not give an exact report of the number of students engaging in every unaccredited activity, for the survey was made to find out how many students were participating in some one activity at least. Thus it was essential that only one be named, when in fact many students were taking part in several. The table, however, does show, in some degree, the type of activities and the relative proportion of students engaged in each.

Table 1X

Types of Organizations showing the number of schools out of 110 having them and the total number of such organizations.

Organizations	No. of schools	Total No. of organizations
Student Association	106	106
Athletic	59	7
Musical	33	54
Class organizations	25	93
Girls' Association	20	20
Dramatic	15	15
Debating	14	16
Literary	13	13
Social	12	16
Religious	11	14
Scholarship	9	10
Agriculture	9	12
Language	8	15
United Student Body Confederation	8	1
Cadet	7	7
Rifle	6	6
Boys' Association	4	4
Red Cross	5	5
Art	3	3
Camp Fire	2	2

Table 1K(continued)

Organizations	No. of schools	Total No. of organizations
Miscellaneous		
Nature Study	1	1
Scientific	1	2
Library	1	1
Girl Scouts	1	1
100 Club	1	1
Story Telling	1	1
Autobon	1	1
Total	110	473

In addition to the work done as indicated by the name of the organization such activities as the following are undertaken. Spanish clubs help in interpretation in Spanish homes. A Parthenia for girls has within it a camera and hiking club and also does charitable work. A camera club studies developing and printing pictures. A Library club studies library methods and cares for the high school library. Special committees publish newspapers and annuals and make reports to the dailies. Others make out a financial budget for the year. Camp Fire and other organizations helped with Liberty Loans and Red Cross work. Art clubs include those in painting and also a "Stitchery and Embroidery Club". The work of each organization is not exclusive of that of others. For example, each

club ordinarily has more than one purpose. Practically all will have a social side. The Girls' League may have athletic and philanthropic features. Therefore, in the classification, a club is placed in the group which most nearly represents its major purpose.

Because of group reports of several schools which were under one principal, it was in some cases impossible to determine just how many organizations were in each school. Then, too, perhaps, some schools reported only such as could be called clubs outright, while others reported all group activities. In all probability, the athletic and class organizations more nearly paralleled the number of schools reporting than the table shows. At any rate the survey shows to some degree the nature of the organizations and the extent of them in 105 of the small and medium sized and five of the large high schools of California.

The replies to the question "What effect do your organizations have upon school discipline were as follows: Good, 20; bad, 1; little, 4; none, 21. Many of the reports show that many readers interpreted the question as "What bad effect do your organizations have upon school discipline?", instead of simply "What effect?" However, the reports are states as received. Only one principal stated that he did not believe in organizations in public schools. On the other hand, others placed them as their greatest aid in discipline and as an

essential factor in developing leadership. In one large school where there are over twenty organizations, including literary, dramatic, athletic, scientific, social and so on, the principal said, "The question of school discipline has been practically eliminated by the co-operative organization of the Student Body." Another said, "Organizations should always aid discipline for they give pupils a feeling of responsibility in the school." Again, one states, "They help to promote good discipline for they seem to serve as outlets for some of the surplus energy which often leads to disorder." Still others reported, "Organizations aid without question." "A great help-- we have no discipline." They help focus the problems and make it easier to meet them." "Excellent, especially a boys' 'Amicitia' club which deals with all matters pertaining to conduct, morals and manners of all boys." One said, "No effect that can be noted, but probably an intangible tendency to lower standards." However, the same principal reported that there had not been many organizations up to date but there ought to be more next year. Evidently then, he saw that there was a real benefit, even though he considered they effected discipline adversely. Another thought they were, "Little effect if any with the exception of the military companies."

The replies to the question, "What effect have organizations had on community life outside the school?" were as follows:

Good, 19; little, 12; none, 21; question, 5; no report, 12.

Many principals reported that school organizations interested the community in the school and thus developed loyal support. Some of the exact statements are: "They mean a great deal to the community and have raised the standard for entertainments." "In a general way the community seems to feel an improvement among the young people." "No marked effect except that our student body has brought two attractions which otherwise would have been impossible to the community." "No definite data, but believe them preparatory to life outside and its organizations." "Excellent training for citizenship." "Good advertising." "No appreciable effect." "No effect evident at present, but probably there would be some in the future." "Slight. Possibly a tendency to close dances earlier. Makes contributions toward payment for community hall." All agricultural clubs either serve to raise the standards of production or are at least social agencies which create sympathy for the school and keep up the general tone of the community.

Distribution of answers for the question, "Have any clubs or groups which were organized outside the school been given permission to use the school building under supervision and thus their character has been changed?" were as follows: Yes, 13; no, 21; yes-character not changed, 22. Several principals reported that the building could be used for community purposes,

but that no request had been made for such use. In one of the communities, outside the city group, a community building or center had been provided, so it was not necessary to use the school building for general purposes. Such activities as Camp Fire, Dramatic Societies, a parliamentary law class or night club, Y. M. C. A., tennis, folk-dancing, social dances, gymnasium classes of those outside of the school, Red Cross, Boy Scouts and Agricultural clubs were mentioned as using school property. One principal reported that a young men's gymnasium class had regulated physical work and had raised the moral tone of those concerned, and that the Boy Scout work had "increased the sense of dignity and importance of work." Camp Fire and Y. M. C. A. groups better the moral tone. Agriculture clubs help the Farm Bureau and raise the standards in such work.

In reply to the question, "What is the relation between scholarship and the leaders of the organizations?" the following results were obtained: Not necessarily any, 14; little, 51; none, 3; good or high scholarship for leaders, 42; various, 12. From the reports received it seems that where scholarship is not made the basis of leadership by the rules of the school, the leaders are more apt to be average students and the popular ones rather than those who receive the best grades. Following are typical answers: "Flunkers very seldom obtain leadership. On the other hand the all "A" student is not so often a leader as

the good student 90%." "In most cases leaders have the highest scholarship. I'm sure this may be a coincidence, however," "As a rule best students are the best leaders; however, some pupils with much initiative do not apply themselves in studies but are good leaders." "The duller students are seldom chosen leaders. Personal popularity and alertness both seem to count." "Personality and popularity count as much as scholarship." "Leaders are selected not on a scholarship basis, but on a leadership basis." "Leaders are usually good scholars, but individual initiative and self confidence also count a great deal." "There is practically no relationship as more depends on popularity", and "achievement in scholarship is criterion only in Scholarship Societies, achievement along the line of the organization is important for leadership."

In answer to the query, "Do dull pupils naturally club with dull pupils and bright with bright ones?" the replies were as follows: Yes, 20; no, 35; socially-yes, 1, no, 1; some extent, 8; not marked, 10. Some stated "yes" as emphatically as others said "no", while others knew full well that social qualifications are often above intellectual. Such replies as the following are included in those received. "Social qualifications count more than intellect." "Friendship is based on social qualifications." In a study club "yes", but in a social club "no", and the answer that this is true excepting in cases of wealth, where scholarship makes little difference. In answer to the question, "Do you

have any secret organizations?" One hundred and two principals out of one hundred and ten reported no secret organizations in their schools, that is, any that cause difficulty. Of those answering aught, one said, "The whole thing is carried on, so we think, under cover, but with few pupils implicated." Another replied, attempts to organize outside, "without using the school name are gradually dying natural deaths." One school in which there are now no secret organizations had two members of a secret society two years ago. The only school in which secret organizations seem to have had much effect is a small high school which has two general organizations, one "The Brotherhood" and another "The Sisterhood". The principal says, "Just what they are or whether they have any real organization, officers, etc., I do not know. They are not much of a factor in the school but seem to be reactionary. Not all students are members.---- Last year we had trouble with the 'Sisterhood'. The 'Brotherhood' is a detriment to the school."

The following table shows the estimate of the best sized working group for an organization. The average median was used in compiling the data. For example, if some one reported that 15 to 30 was the best sized working group, the average median would be 15.

Table I

Ratings of best sized working group for an organization,
based on the average median.

Size of group	Number of schools reporting
10	1
11	1
14	1
15	3
16	1
18	1
2	1
21	1
22	1
24	1
25	10
30	6
32	2
34	3
38	1
47	1
50	3
Total number of schools reporting	37
Median size for group	26

In reply to the question, "Do you have a city playground director?" the results were: Yes, 3; no, 93; part time, 1; not reporting, 8. The report on provision for supervised recreation is very significant. Of the three localities reporting directors, two are large cities and the other is in a community with three hundred or more high school students. The remarks of two high school principals are very pertinent to our question. In a village with fifty of sixty in high school, there is no director but one is needed badly, said one. Another one in a larger community said, "We certainly need one. Our school, however, has a good one - but nowhere to play except in the streets. We have hopes of 'waking up' after we take about one here Rip Van Winkle nap."

Evidences of the Value of Group Activity (continued)

Besides the organizations that may be in connection with the public schools, there are others that are necessary and worthwhile. No life is complete without its religious development. Church organizations should afford the best means for such training, but they often do not, for they are not stirring enough or they have such ulterior purposes that the adolescent mind does not altogether fathom the meaning. An adolescent's religion, especially a boy's must be positive, idealistic, social, hero-worshipping, and will be emotionally explosive.²⁹ He must have concrete means of expression. He must be in a class that does something besides Bible study. Let his class be a Bible class on Sunday and a basket ball team, a hiking club during the week. Gulick says,³⁰ "It is believed that the religious life is ²⁹ far more probable, natural and tangible when it comes as the gradual unfolding or development of that instinct that has its first great impulse of growth in the games of adolescence." His religious life to be of real value must demand the same qualities that we have seen to be demanded by the plays of the period. The religious life must be energetic, enthusiastic and executive. "He must do things; he must do hard things; he must do heroic things."³¹ Adolescents in action will become loyal to what

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29. Alexander, J. L. Boy Training, pp. 111-113.

30. Gulick, Luther. Psychological, Pedagogical and Religious Aspects of Group Games. Phil. Sem. 3: 135-51.

31. Ibid., p. 145.

they are working or playing for. Their religion will mean something to them if they work it into their very lives, other wise it will be a sort of a dream and mere words. Boys must be recognized as members of gangs and as hero-worshippers. Girls also have heroes, but not to such an extent. Boys' heroes are supremely the athletic types, those that do things. If Christ can be established as the representative hero, who was courageous, and strong and went about continually doing good, then He will mean more than if they conceive the idea later. Above all, boys must be active. Girls may be content to have a sewing circle in the church, but boys need something that requires more action.

Such emphasis is placed upon moral and religious training in the reform schools of California. Calvin Derrick of the Preston School of Industry says,³² "There is no equipment which

the boy, be it in trade training or in ideals of freedom, or in ideals of discipline and self-control, that can possibly be made to take the place of the moral and religious training. I would have the Bible classes, Christian Endeavor, and Sunday School work, all of it developed as much as possible hand in hand with the athletics, the school work and the shop work." In the School for Delinquent Girls at Ventura, California, the superintendent claims more good is derived from the

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³² Derrick, Calvin C. Training Delinquent Boys for Citizenship, p. 14.

Christian Endeavor and Sunday School than from any other school activity. Attendance is voluntary and membership in the Endeavor is based upon the attainment of a certain standard of control. The practical helps that have been gained are an acknowledgement of a needed help and the development of self effort in discipline. The girls are unstable but as soon as they are thoroughly interested in Endeavor work they begin to measure their actions by their sense of right and wrong rather than by rules. They obey rules because they want to do right and not from fear of consequences.³³ It is, of course, good that reformatories emphasize the moral and religious life, but is it not positively sinful that these boys and girls must first come in contact with an Endeavor Society in such institutions? Why not on the outside before they become delinquent and often degraded? Some organization surely could have reached them and saved a large number for themselves and society.

The modern church can no longer do its work merely by having services on Sunday. There must be, but the church leader who can meet his boys or girls during the week, in play, in a reading room, at a social or what not, is the one that grips their lives. The Spirit of the Master is revealed through personalities and those in action. Let us make religion objective

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through club activities and organizations. Lead young people to see the needs of the world by walking with them into our slums, or poorhouses, by showing them conditions in other lands. Teach them to relieve suffering not by relieving their consciences, but by getting at the causes and removing them. Perhaps the older boys and girls of the church could manage a summer playground. Someone could have a library for circulation. A girls' organization could visit the shut-ins. Older boys could conduct hikes, excursions, camping trips or manage an athletic team. At least, we must give young people something to do to fit their energies. The rural and small town churches have greater opportunity for a more varied program than the city churches, for there the church and school must do the work ordinarily done by other agencies in cities. The churches and schools can, if they will, practically control the social life of the community. Rural churches should be social centers. There is scarcely an end to their activities, if they but begin. Let us have Endeavor and Epworth League societies that do something besides talk. Let us have mission circles that are helpers in this land instead of only having an idea of what should be done Africa. Give young people work, here and now, and if they sometime get to Africa, they will know what to do. Above all, have a place of action in the church and push toward the fulfilling of it. Recruits for the mission fields had never been so many until the Student

Volunteer Movement was launched with its challenge to the college student, the adolescent student, "to evangelize the world in this generation". We work harder when we have a definite motive. We talk of motivation in school work. What would happen if we should motivate our religion? Our fellowship would mean more together; our friendships in the church would be deeper and more lasting; we would be happier because of our service and others would profit by it.

With all the work that the school and churches may do, there will still be many that need club life when not reached by these institutions. When boys and girls leave school at fourteen or sixteen, they are at the very age when they need much guidance. The city and private individuals or other organizations must help. The Big Brother movement may have boys' clubs; the Big Sister movement, girls' clubs. The Y. W. and Y. M. C. A. may have groups. Public spirited men and women may do much. Such a person was Mr. Gunchel, the founder of the Newsboys' Club in Toledo, Ohio. In his work he found that it was better to have a large number of boys in mass than to have them in little clubs scattered about the churches and social settlements.³⁴ The idea that Mr. Snyder, playground Director in Berkeley, California, has, seems to be better. He has plans to secure a federation

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34. Winship, A. E. Public Responsibility for Boys. Journal of Education, 69: 342. 1909.

of all boys' clubs in Berkeley, regardless of where they are formed. By this method there would be more small groups working directly under a leader personally interested in them. Then, they could come together for programs, contests and the like in a general federation meeting, which would be held about once a month. Working in co-operation would secure better results than having all boys and girls connected with the city or one big organization and nothing else. Unless the leader has a powerful personality he can not touch two thousand boys in mass as well as he could in smaller groups. We see this same principle in classes in high school and college. In groups of twenty-five or even ten and fifteen, the contact of personalities is much greater. The influence of John Guncel on one boy will show in miniature the probable effect of the newsboys' club, although it gradually grew to be large. Edgar Hall, now called Guncel Junior, was rewarded with membership in the Newsboys' Association in Toledo, because he refused a money reward for some service he had done. ³⁵ Then grown to manhood he founded a similar association among the newsboys of Oklahoma City. In 1906 he wrote to the original Mr. Guncel saying, "We have no juvenile court, no industrial school, no reform school. Our association is simply doing wonderful work. The boys found two children

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dying with typhoid fever; we took them to a hospital and now they are well. We are taking care of a widowed mother and boy. We have stopped swearing and smoking cigarettes." ³⁶ If this were all the club did it would be worth while, for cigarettes alone do much damage to our growing manhood. They are not only injurious physically but have a demoralizing effect also. Records of juvenile and criminal courts show that cigarette fiends furnish ninety per cent of young criminals. ³⁷ Newsboys' and street boys' clubs fill a place that institutional clubs do not. Frank Mason, in an article entitled "Character Making in Street Boys' Clubs" says that there are five kinds of work necessary for boys' clubs, namely; games and play, reading room and library, manual training, physical training, summer recreation, and a friendly visitor. ³⁸

Libraries in cities and towns have special opportunities to reach girls and boys. Their clubs are usually for short story hours, or reading purposes, but librarians have carried on other types of work successfully. In Sound Shore, Connecticut a librarian gathered boys together to learn their cobbins. He saw early enough that there was danger of their having to learn the trade in reform school. ³⁹ Another counted and identified all

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36. Editorial, Council, Junior in Oklahoma. Journal of Education, 39: 177. 1909.

37. Fuller, Edwin, Your Boy and His Training; Ch. XI, p. 123.

38. Mason, Frank. Character Making in Street Boys' Clubs.

Reforming Education, 11: 139. 1907-08.

39. Hewins, C. M. Reading Clubs for Older Boys and Girls. Ped. Sem. 10: 526-527.

butterflies that children brought to her and gave them insect books.⁴⁰ Through the reading clubs, literary standards may be raised. A literary worker in Queensborough, New York, wanted to get a hold in the interests of some of the older girls--those of the mediocre flippant type. The novels they read gave them vulgar and false ideals of life. They read little except novels and love stories, so a "Girls' Romance Club" was formed.⁴¹ This was in reality a thinly disguised story hour that gave opportunity for free discussion. It would have been fatal for the leader to have said she was trying to improve the girls for no one wants to be improved by others. Dramatization of selections from Dickens, Shakespeare, and other authors will be of great interest. Just a suggestion that something will be dramatized and the children will provide costumes and stage material beyond one's expectations. One Friday a teacher assigned parts to members of a seventh grade class for a partial dramatization of Pushkin's "Fidd of the Golden River". On Monday one girl came with a table, one with rope for the old man's whiskers, one with pointed cap and two others with a fireplace made from a cracker box, all painted and marked off in bricks, with a representation of fire and andirons. "Boys and girls", says J. T. Hume,⁴²

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40. Hume, J. M. Reading Clubs for Older Boys and Girls. Ed. Rev. 16: 325-350.

41. Hume, J. T. Work with Clubs in Queensborough Public Library, Ed. Rev. 16: 348-9.

42. Ibid., p. 549.

" are ready to come up to a higher spiritual plane and to higher ideals if they only have some one to show them the way, and the right words can, perhaps, help better than the human voice.

During the period 1903-1913 there was quite an extensive and rapid development of rural clubs for boys and girls. Most of these were for the improvement of farm products. Numerous were the organizations of corn, wheat, raffir and tomato clubs as well as those for better chickens, pigs, sheep and cattle. Henry Curtis⁴³ of Michigan in speaking of the movement says it is one of the most hopeful for improving country life. It is hopeful for three reasons for by giving young people social opportunities, they are better able to live together. In the second place, clubs are doing what the rural school failed to do and third, they make country life more enjoyable and prevent migrations to the city. "The secret or at least that has none of these clubs", says Curtis, "should take the credit to itself."⁴⁴

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O. H. Benson of the Department of Agriculture at Washington, D. C. says, "The club idea is of paramount importance as it is through the club or club organization work that we hope to cultivate the community spirit; co-operation, team work, social life and an appreciation of neighbor, so essential to the success

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43. Curtis, Henry C. Boys' and Girls' Clubs. Journal of Education, 77: 652. 1911.

44. Ibid.

45. Benson, O. H. Talks About Boys' and Girls' Clubs. Journal of Education, 21: 573-77.

of any community." Approval of agricultural clubs again comes from Wallace E. Mason, Principal of a Normal School in New Hampshire. "Life of New England", he says, "are beginning to see that boys' and girls' clubs offer unrivalled incentives and means of getting children to study real things, to gain actual experience, to develop community spirit, to stimulate individual ambition, to develop powers of initiative, to create respect for manual labor, to increase the desire for rural life, and, last, to aid our schools in a thousand and one ways in the development of social efficiency and in the adaptation of the child to his environment."⁴⁶

In 1910 there were 14,000 members in the agricultural clubs under the Agricultural College in Massachusetts. In 1912 the Agricultural and Mechanical College located at Stillwater, New Hampshire, organized 1,700 local and 15 county clubs in which were 47 21,000 boys and girls. We cannot measure the extent of their influence. When boys learned to produce five times as much corn or three times as much cornfodder as were their fathers did the year before, when girls began to improve the quality of their children and are able to increase their vegetable production, rural life cannot help becoming more than it has meant before.

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46. Mason, Wallace E. Boys' and Girls' Clubs in New England. Journal of Education, 77: 735. 1913.
47. Curtis, Henry F. Boys' and Girls' Clubs, Journal of Education, 77: 653 ff. 1913.

The premiums in the club contests are sometimes money; sometimes short courses in the State Agricultural College; sometimes a trip to the State Fair in Oklahoma City. A boy's or girl's whole outlook on life may be changed by a trip outside of his world, where he sees an accumulation of good stock, of the best farm products, and of new improvements for the farm and home. Success in their work gives them faith in agricultural education which many farmers look upon as bookish and unpractical. One does not try to estimate the value of these clubs after he has seen them working. The money value is great, but the character values are irreparable. Boys and girls become enthusiastic. The sense of ownership of property is valuable to them. They feel more responsible when the success of the crop depends upon them, and when they are going to derive the income from it. Then, there is the desire to win in the county or state contest and the stimulus of their comrades in the entire state, all working in a common cause. C. H. Lane⁴⁰ Assistant in Agricultural Education, Washington, D. C., says that he would make the club work a permanent part of the school curriculum, and give the home education of the project work permanent support. "The club movement is one of the most effective educational farm services now being carried on in the world. It helps directly the good farmer and

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40. Lane, C. H. The Next Step in the Boy's and Girls' Club Movement. Journal of Education, 79: 17-1.

the unsuccessful one, the older and the prospective.⁴⁹

Organizations for boys are numerous, but the most universal, most democratic and one that meets the need of boys in early adolescence is the Boy Scout movement. This movement, says a writer in the Educational Review, "is the most significant educational contribution of our time." Ashley Piper writes in the Outlook says, "In the great sea of moral forces that surround the world today, no wave is more significant to the life of our nation than the Boy Scout movement, which offers youth a positive, vigorous, moral ideal and a moral impulse, the results of which are destined to be as splendid as they are incalculable." G. Stanley Hall⁵¹ pays a high tribute to the movement by saying, "Of all present day organizations for the improvement and happiness of normal boyhood, the institution of the Boy Scouts is built at once on the soundest psychology and the Christian insight into boy nature. The Scout Patrol is simply a boys' unit, systematized, overseen, affiliated with other like bodies, more efficient and interesting as boys alone could never make it, and yet everywhere from top to bottom, essentially a gang.

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49. Lane, C. H. The Next Step in the Boys' and Girls' Club Movement. Journal of Education, 73: 37-43.

50. Piper, Ashley. Boy Scouts, A new Moral Force. Outlook, 111: 222.

51. Puller, Edwin. Your Boy and his Training, p. 190.

Other organizations have adopted gang features. Others have built themselves around various gang elements. The Boy Scout Patrol is the gang. The whole Boy Scout movement is a shrewd and highly successful attempt to take the natural instinctive, spontaneous boys' society and convert it to what is already there, but deliberately to guide the boy into getting completely just that for which he blindly grasps. The obvious answer to the whole gang problem, therefore, is this: "Turn your gang into a Boy Scout Patrol." If every boy in a city would join a patrol, gang deterioration would disappear, the juvenile court would soon become ancient history and we would rear a generation of men that would not require much police protection. In Kansas City there are 1,100 Boy Scouts and never has one been in the juvenile court.⁵³ The movement works wonders in changing restless irrepressible delinquents into straight forward, dependable, helpful citizens. Boys can understand the Scout program. They have plenty of work which looks like play; they have reasonable limitations which they can shoulder them. The program helps them carry out their pledge which is "On my honor, I will do my best (1) to do my duty to God and my country and to obey the Scout law; (2) to help other people at all times; (3) to be

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⁵³ Dr. Puller, Edwin. Your Boy and His Training, p. 103.

keep myself physically strong, mentally awake, and morally
straight. " In the program, some reward is given for every
success. It emphasizes duties instead of rights. There is the
immediate contact of scout master with his boys, a much more
personal contact than the ordinary day school or Sunday School
teacher gets. It supplements the school, the church and the home.
"It works by a thousand specific habits to anchor a boy to modes
of right living as securely as if held by chains of steel, but
best of all it exhibits positive genius in devising situations
that test a boy's self-reliance and give full scope to his
talent for originality and leadership. The entire organization
is a machine capable of working wonders not only in the moral
regeneration of the American boy, but also in fitting him to
perform the duties of an American citizen." ⁴ If the movement
rests on other principles than the requirement of "one good turn"
for another, it would have enough excuse for existence. The fulfillment
of this requirement develops altruism, for the boy can not
remain selfish if he works for others without hope of reward.
The movement appeals to the primitive instincts of boys. They
love to be out of doors, to go camping, fishing, and hunting.
They love to lead, to achieve, to do. Everywhere that Boy

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1. Ruppel, James E. "Scouting, Education. E."

2. Ibid. 54: 10.

Scouts exists they perform civic duties. During the war their activities were enormous. In 1918 the 118,000 scouts in America collected \$3,000,000 in the first Liberty Loan drive and \$103,034,104 the second, so their influence became world wide.⁵⁵ When boys realize that their work really counts it is a powerful stimulus to achieve. A Boy Scout patrol federated with other groups could have more influence for good than if it remained separate, for the stimulus of being a part of a city federation, a state union and greater than this, a national organization inspires boys to do and thus to be. Scouting if successfully and universally applied will remove from American life much of its present industrial and social feverishness. The intensely 'practical' and selfish interest will be supplemented by those that are aesthetic, social, religious or in other words natural and comprehensive.⁵⁶

The organizations for girls corresponding to the Boy Scouts are the Camp Fire girls and more recently the Girl Scouts. Their ideals are practically the same. Their purpose is to provide wholesome activity that maintains the interest of adolescent girls in order to develop them into noble womanhood and good citizenship. The Superintendent of the school for girls at Ventura had this to say, "We can not place too high a value on this

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55. Wells, L. Stewart. The Nation Builders. Oating, 7:270. 1918.
56. Richardson, N. E. and Loomis, O. E. Boy Scout Movement, p 73.

particular activity. If more Camp Fires were organized for girls twelve to sixteen outside of the state institutions we would not need to ask for more buildings for reformatories."⁵⁷ During the war, services similar to those performed by the Boy Scouts were rendered by the girls' organizations, in addition to the Red Cross work done. Helen Ferris, a girls' club worker says, "The need of our country was and is, not only for the already existing girls' clubs to take up the special kinds of work. The power which our organized girls can wield would be still greater if every girl in America were definitely connected with a girls' organization and were active in it. The war time call was one for enlistment by girls with girls, a universal answer to the call would mean a better America"⁵⁸ "Since the war there is a greater opportunity for organization among girls than ever before. Girls have seen what girls can do and the spirit is in the air."⁵⁹

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57. Second Biennial Report. California School for Girls, 1914-15.

58. Ferris, Helen J. Girls Clubs, p. 8.

59. Ibid. p. 10.

The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) and (2) under the assumption that the functions $f_i(x)$ and $g_j(x)$ are continuous and satisfy certain conditions. In the second part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are piecewise continuous and the system of equations (1) and (2) is solved in the sense of Carathéodory. In the third part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are discontinuous and the system of equations (1) and (2) is solved in the sense of Filippov. In the fourth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the fifth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the sixth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the seventh part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the eighth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the ninth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the tenth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov.

1. Introduction. The problem of the existence of solutions of the system of equations (1) and (2) under the assumption that the functions $f_i(x)$ and $g_j(x)$ are continuous and satisfy certain conditions. In the second part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are piecewise continuous and the system of equations (1) and (2) is solved in the sense of Carathéodory. In the third part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are discontinuous and the system of equations (1) and (2) is solved in the sense of Filippov. In the fourth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the fifth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the sixth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the seventh part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the eighth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the ninth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov. In the tenth part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are measurable and the system of equations (1) and (2) is solved in the sense of Filippov.

Conclusions

All organizations, such as have been advocated, if made a part of every boy's and every girl's life not only help to prevent their delinquency, but will help them find themselves so that when they are thrown upon their own resources, they do not sink into insignificance. Those who go to college will be better able to fit into the life there. Those from small high schools will not be outtripped by representatives from the large, for they, too, will be ready to lead without a two or three year apprenticeship at the university. Most boys and girls leave high school with a general idea of athletics, even though they have never taken any part in them. Many, however, enter without a clear idea of what the numerous college clubs are and their special benefits. The Y. M. and Y. W. mean nothing to them. They have never heard of a Social Service Club or a Civic League, at least only by name. School life ought to result in training for moral and religious leadership and if such training is not received in the high school period, there is little chance that it will be later. We have numerous leaders in our colleges in athletics and social life, but comparatively few with initiative in moral, social and religious questions. According to the Dictionary of National Biography,⁶⁰ containing 15,000 names

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about 45 per cent stood for graduates of our high schools. These men were leaders in national life. Only one per cent of the population finish high school and go to college. Yet from this one per cent come about 40 per cent of the leaders in national life. This is a serious problem for if we do not train our high school children in moral, social, and religious initiative, in the future we are going to face a condition in society more needy than at the present. High Schools have a great opportunity for giving such training for they deal with people when they are developing into altruism, when they are eager to reform. More Y. M. C. A. and Y. W. C. A. groups in our high schools ought to mean more religious leaders for the colleges and more for the communities into which those go who do not enter college. More philanthropic clubs or communities associated with the churches, day nurseries, dispensaries and the like will mean a better social conscience and improvement in social conditions. That such activities can be carried on in connection with schools has been shown during the war, when numerous Red Cross societies were established and did active work. Girls in the high school in Berkeley, California, are permitted to go to the day nursery and dispensary. They clamor to go. They make more requests than can be granted, so they are put on a waiting list. Small communities, it is true, do not have day nurseries, but there are many opportunities for community work. Streets need improvement; vacant lots need

cleaning up; trees need to be planted; programs need to be given. High school pupils need not do all the work connected with such improvements, but they can initiate the work and see that much of it is done. They may have an Improvement or Civic League as a regular part of their work.

Another inference from this study is that from the very nature of adolescent development, we must have men of strong personalities as leaders of boys. We must realize that large groups are unwieldy and are difficult to supervise. Individual work takes time, strength, and money and we have not yet realized its importance either in religious or educational work enough to pay the price. Small classes with more supervision may cost more in the beginning, but they will more than pay for themselves in the benefits in character.

Again, if adolescents learn to enjoy themselves in the worthwhile interests developed through group activities, they will not have to depend on commercialized recreation. The hold which commercialized amusements with its morals attuned to the ticket office and cash box, has upon the present generation of young people is appalling. Most business interests are involved. The schemes of promotion are all blooded, persistent, daring. Gigantic corporations are taking advantage of a morally stupid and indifferent public opinion. The vast majority of the play

programs of certain communities are characterized by professionalism, commercialism, and immorality."⁶¹ Air show performances are filled with vulgarities. Small town theatre managers claim that they can not afford the more expensive films so they continue to contaminate the minds of our youth with stories of Jesse James, Emmet Dalton, Al Jennings and other more or less questionable characters. Jane Ailene says, "Since the soldiers of Crowell shut up the people's playhouses and destroyed their pleasure fields, the Anglo-Saxon city has turned over the provision for public recreation to the most evil minded and most unscrupulous members of the community."⁶² Interests which can be developed in high school, church, and community organizations will crowd out the undesirable pastimes of commercialized recreation. Our boys and girls will be able to enjoy something besides mere transient. They will have a chance to develop standards for they will have means of comparison. Perhaps, if some of the activities of these children who have left school could be clustered around the school building under a regular teacher, some might gain an incentive to go on with their education.

We need more clubs and organizations but not for mere pleasure. Especially do we need these in the small towns and

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⁶¹ Richardson, W. E. and Loomis, C. F. The Boy Scout Movement Applied by the Church, p. 12.

⁶² J. A. Williams, Jane. The Spirit of Youth in the City Streets, p. 7. Quoted from Boy Scout movement Applied by the Church, p. 12.

rural districts. The city needs them, but more has been done there, than in other places. We need organization that will develop honor and reverence for things sacred, those that are not ashamed of idealism; those which are efficient servants of the community instead of destroyers of ideals. We need those that bring us true friends, for adolescence is the day of the formation of deep and lasting friendships. "We need", says Allen Hoben, "clubs which will produce clusters of great men, and we can not have them by stupidly ignoring the profound spiritual appeal which should be made to youth."³³ We can not wait to begin our moral and religious training in our schools for delinquents. We must have more positive training in our public schools.

Although it is not claimed that club activities, even under proper supervision, would be a "cure-all" for all social ills, they have a legitimate place in the school, the church, and the community at large. They can and should be used to much better advantage than heretofore. Since they have possibilities of reducing delinquency, and developing genuine leadership in the right direction, the school, the church, the home, and other institutions need to accept gangs or clubs as the most important factor in education. When we realize that life's real problems are social and its true values are those of

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33. Hoben, Allen. Training for Citizenship through Boys' and Girls' Clubs. Religious Education, 8: 364. 1913.

personal relationship and leadership, club activities will occupy their true position in our educational system.

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